Corrected Notes
renumbered
Thus as # XXIII

THE WESTERN LUMINARY.

"THE LAMB IS THE LIGHT THEREOF."—Rev. xxi. 23.

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For the Luminary.

OF THE ENMITY OF THE WORLD TO THE TRUTH.

The enmity of the world to "all that is called God," or that anywise appertains to God—is much greater than the world is apt to imagine. In this, as in other matters, men no little deceive themselves, and there is many a man who supposes himself quite the friend of religion, who, in truth, is altogether the foe to religion, and to whatever relates to it. It is only when some particular *occasion* offers, that the hate of the world is apt to shew itself. But let the occasion be presented; and the scorners come from their lurking places, and venture into day,—as the opposers of order under *civil government*, cry aloud, what they have often thought over and felt in secret—whenever any national calamity hath occurred to injure the credit of "the powers that be."

And, by no means, is it our intention, to appear witty or satyrical, upon this subject. This is no fit subject, for wit, or for satire—even if we possessed them. It is matter, on the other hand, of solemn seriousness and regret..... *"The carnal mind is enmity against God,"*

As often as the "theological Mountebank," or as the open blasphemer has presented himself before the public; have not many been found, ready to chime in, with the one or the other, of these characters? Have not many, at these times, *shewn enmity* to the Cause of God, from whom the Christian world would have expected something no little different?

It is a matter fresh upon the minds of some of the readers of the Luminary that when the "Age of Reason" (rather unfortunately so called) reached Kentucky—there were many, in the very town where we are, and who had as yet, either pretended to be exceedingly *friendly* to piety in *others* at least, or else to occupy a sort of *moral neutrality*—It is, we say, fresh on the minds of many, that, upon *this occasion*, the sort of persons we allude to, did begin to shew the cloven foot, to lay aside the *prudence*, or what honest Falstaff would call the "*discretion*," that had hitherto attended them—and to avow themselves directly hostile to the religion of the Saviour of the world.

So here is it that the "heart" is both "*deceitful* above all things—and *desperately wicked.*" It is DECEITFUL to conceal its deep malignity:—and yet it is DESPERATE in its wickedness, whenever a fair opportunity occurs, for it to present its true character.

The writer is no controversalist: He delights not in the "war of words." Nor yet is it ever agreeable to his feelings, he trusts, to injure the sensibilities of any human being.—He must be allowed however—(because the matter is directly brought up by the

topic he is discussing)—to remind his readers that courses amongst us have sometimes been taken, and doctrines sometimes advanced, by those who *professed* to be friendly to our religion; which courses and *doctrines* were *at enmity* with the genuine *faith* of the gospel of Christ. And we must also add to this remark, that the doctrines and courses in question, have at once been hailed by persons of exceedingly respectable deportment, as the *essence of truth*, and vauntingly *professed* by them, with deep enmity against what really *is* truth, to the exceeding sorrow of every pious heart.....For example. —Who can be ignorant that wherever *Arianism* has reared its standard—those who formerly were only in the habit (*in their good natured way*) of dropping fearful *surmises*, and *anxious doubts*, concerning those who are denominated *Orthodox*—have at once taken the stand of *open*, and *rancorous*, hostility? Or who can have failed to observe—when the foe of *Christian order* has presented his bitter spleen and his *puisant arm*, against what so much makes against the success of his *liberal* and most *disinterested*, and surpassingly philanthropic schemes—those who before, had only dreaded the effects of *priestcraft a few centuries hence*, when the mind of man shall have lost its impatience of servitude—do at once begin to see already *reared up in giant power*, what, hitherto, has seemed but a little black speck in the distant horizon, waiting to become formidable, until decrepitude shall have come over all the inhabitants of our land?

Now, what we would urge is just this: That there is amongst us *much* hatred against holy things, and holy people—That the Christian world should not be ignorant, or forgetful, of this fact—That they, in counteracting this hate, to the "*harmlessness of the dove.*" should add the "*wisdom of the serpent*"—And, above all, that they should be admonished ever to keep bright, and ever to be using, "the whole Armour of God," with a view to their own good, and to that of the *world*, where it has pleased God to assign them, so much of toil, of difficulty, and of trial.

And now may the Lord God add his blessing to these remarks—for the sake of His Dear Son!!

A BIGOT.

BIBLICAL LITERATURE.

Extract from a work entitled "Horæ Biblicæ," by Charles Butler.

[CONTINUED FROM PAGE 275.]

The only instance, in which, before the birth of Christ, the Jews appear to have used a profane language, was in the translation of the Bible made by the Seventy.

1. With respect to the *Style:* It has been observed, that the policy of the Romans to extend, with the progress of their arms, the use of the Latin language, was attended with greater success in their western, than in their eastern conquests; so that, while the language of Rome was readily adopted in Africa, Spain, Gaul, and Pannonia, the Greeks preserved their language; and it continued to be spoken in their various colonies, from the Hadriatic to the Euphrates and the Nile, and in the numerous cities in Asia and Egypt, founded by the Macedonian kings. All of them abounded with Jews. They were known by the name of Grecian or Hellenistic Jews, from the application which the Jews made of the term of Hellenistic, to describe them as residing in Grecian cities, and speaking the Greek language. Alexandria, upon many accounts, was, in regard to them, the capital of the countries they inhabited. By living among the Greeks, they naturally acquired their language; but they incorporated into it numberless words and phrases of their own, This must always be the case where foreigners

acquire a language. It was so in a particular manner with the Jews, as they acquired the Greek language rather by practice than grammar, and as they did not live promiscuously among the natives, but separately, in large communities, among themselves. Besides, they had a more than common reverence for the sacred book. It comprised all their religion, all their morality, all their history, all their politics, and whatever was most excellent of their poetry. It may, therefore, be said to have contained all their language and its phrases. Unavoidably they would be led to adopt its idiom, even in their ordinary discourse, and to introduce it into their writings. The consequence was, that, always bearing in their minds the idiom of their mother tongue, they moulded the Greek words into Hebraic phrases, and sometimes even used words, which resembled certain Hebrew terms in their sound, in an Hebraic sense. The effect of this was the more striking, as no languages are more dissimilar than the Hebrew and the Greek; the copiousness and variety of the latter forming a strong contrast to the simplicity and penury of the former. Hence, when the Jews came to translate the Sacred Writings into Greek, their version carried, in every part of it, the strongest tincture of their native idiom: so that, though the words were Greek, the phraseology was every where Hebrew. This was greatly increased by the scrupulous, not to say superstitious, attachment of the Jews to the Holy Writings, which led them to translate them in the most servile manner. To this must be added, that the whole tenor of the Holy Writings relates to facts and circumstances peculiar, in many respects, to the chosen people. Besides,—the duties which they inculcate, and the sentiments they contain or raise, were unknown to the writers of Greece. In expressing them, therefore, the translators were often at a loss; and then, for want of a corresponding or equivalent word to convey their author's meaning fully, they were constrained to do the best they could by approximation. The letter written by the German Jews, residing in England, to their foreign brethren, recommending Doctor Kennicott to their protection and assistance in his Biblical pursuits (published by him in his *Differtatio Generalis*), is a curious specimen of the language of a Jew, when he attempts to express modern, and, in respect to him, foreign ideas, in the Hebrew language. One of the most striking peculiarities in the Greek Testament is, the total absence of the dual number. Mr. Marsh's observations on this singular circumstance (see his note 67, to ch. 4. 55, of Michaelis) deserve great consideration.

2. With respect to the *History of the Septuagint*, there scarcely is a subject of literature upon which more has been written, or of which less, with any degree of certainty, is known. The popular account of its being made in the reign of Ptolemy Philadelphus, at the suggestion of Aristeas, and under the direction of Demetrius Phalereus, by seventy or seventy-two Jews, shut up in cells, appears to be generally exploded. The prevailing opinion is, that it was made at Alexandria, at different times, and by different interpreters; but that all of them were Jews. The Pentateuch, the book of Job, and the Proverbs, are the parts of the version most admired. The principal editions are, Aldus's edition, published in 1518; the Vatican, published in 1587; Mr. Grabe's, printed at Oxford in 1707, from the famous Alexandrine Manuscript; and Professor Breitinger's, published at Zurich, in Switzerland, in 1730—1732, in four volumes quarto. The last edition is particularly valuable, because it not only contains the text of Grabe's edition, or the Alexandrine Manuscript, but because, in the margin at the bottom of the page, it

has the principal variations of the Roman edition of 1587, or the Vatican Manuscript. To these editions should be added, the Complutensian, published in 1515. Dr. Owen says, that it adheres to no particular copy; but that, taking out of all, the readings which came nearest to the Hebrew text, it may be looked upon rather as a new translation, than the antient Greek version of the Seventy. A splendid edition of the Septuagint is now preparing at Oxford, under the care of Dr. Holmes. The version of the Septuagint is the version generally cited by Christ, and by the apostles and fathers. It has always been of the highest authority in the church of Rome: but, in the middle ages, it was little known, and hardly ever used. It is the authentic version of the Greek church; the early Latin versions were generally translations from it. In many instances it differs materially from the Hebrew. In the Pentateuch, the version of the Seventy approaches nearer to the Samaritan, than to the Hebrew text. The difference between it and the Hebrew has not yet been accounted for on satisfactory grounds. At first, it was unfavourably received by the Jews. But the number of Hellenistic Jews increasing, and a Greek translation of the Sacred Writings being necessary for them, it came into use among them, and was sometimes used in the Synagogues in Judæa. The antient fathers generally referring to it in their controversies with the Jews, it grew out of favour with them: and some of the Talmudists have spoken of it in the strongest terms of reprobation. They declare, that the day in which it was made, was as fatal to Israel as that of the golden calf: that, in consequence of it, the earth was for three days covered with darkness; and an annual fast, on the 8th of December, was established.

3. Connected with the history of the Septuagint is, *the History of the other Versions made of the Old Testament, from the Hebrew into Greek, in the early ages of Christianity*, and *the Biblical labours of Origen*. The first of these versions was made by Aquila, who from a Christian became a Jew, and was accused of designedly mistranslating those passages of the Old Testament, which establish the divine mission and character of Christ.—He published two distinct translations; the first was free; the last and most in use, servile. He was followed by Symmachus, whose translation is supposed to have been clear and elegant; and by Theodotion, whose translation was thought to be more liberal than the second of Aquila, but more strict than the version of Symmachus. A fifth, a sixth, and a seventh version of some parts of the Old Testament were made; the authors of them are unknown.

4. *The Biblical labours of Origen* are known under the appellation of his Tetraples, Hexaples, Octaples and Enneaples. The Tetraples contained, in four columns, the Greek versions of Aquila, Symmachus, the Seventy, and Theodotion. Having discovered two other versions, he added these to the Tetraples. They constituted together the Hexaples. By prefixing to them the Hebrew text, and transcribing it, in a separate column, in Greek letters, he increased them to Octaples. He afterwards added to them a separate version of the Psalms. With that, they are called his Enneaples. So that, the first column contained the Hebrew text in Hebrew letters; the second, the Hebrew in Greek letters; the third, the version of Aquila; the fourth, the version of Symmachus; the fifth, the Greek text of the Septuagint; the sixth, the version of Theodotion; the seventh, his fifth Greek edition; the eighth, his sixth Greek edition; the ninth, his last version of the Psalms.

In all his labours, he appears to have directed his attention principally to the Septuagint, with a view to make it con-

form to the Hebrew text. For this purpose, leaving the text itself of the Septuagint untouched, he shewed, by certain marks, the differences between it and the Hebrew text. His admirers and followers are accused of a want of a similar respect for the text of the Septuagint; they are charged with altering the text itself, to make it conform to the Hebrew. If the charge be founded, there may be a wide difference between the present and the original text of the Septuagint; and the discovery of a Manuscript anterior to the time of Origen, or bearing evident marks of expressing the original text, would be an invaluable acquisition.

From the National Advocate.

PROPOSED RESTORATION OF THE JEWS.

The Gazette of Spires, assures its readers, that the house of Rothchilds has recently received proposals from the Sublime Porte for a loan to a considerable amount, and an offer of the entire of Palestine as a security for the payment. In consequence, adds the paper, a confidential agent has been despatched by that house to Constantinople, to examine into the validity of the pledge offered by the Turkish Cabinet.

REMARKS.

At the first glance of the above, we were inclined to believe, that it was intended as a satire upon the prevailing custom of raising loans for different nations, and upon any security by the Rothchilds and other bankers of great Gapital, but upon a nearer view of the subject the proposition may be supposed by some, to embrace higher and more important objects, and may be seized upon by those, whose religious impressions and readings dwell with confidence and security on the restoration of the jews. We have, therefore, determined to bestow a few thoughts upon the report, which embraces a subject never without interest.

It would not be surprising, if the grand seignor was to accept a loan from the Rothchilds, neither would it astonish us, if he was to offer the Holy Land as security; but under that government, which is a government of religion, it would be impossible for the sultan to offer a guarantee to the transfer, or to alienate any part of the Turkish territory. We have seen how difficult it has been to bring over the divan to consent for a transfer to Wallachia and Moldavia—provinces not actually Turkish, but only recognized as such, by the appointment of Hospodars. We have seen a powerful Russian army on its march to Constantinople, and nothing, but the threated dismemberment of the empire induced the Turkish Government to consent to the transfer of two very unimportant provinces—nay, even now, two years since the treaty was signed, and the cossacks fell back from the Danube, the divan still refuses to surrender them. Let us imagine the difficulties, therefore, of any peaceable transfer of Palestine.

There are three mosques which all Mussulmen hold most sacred, the one at Mecca, the other at Medina, and the third the mosque of the Caliph Omar at Jerusalem. To each of these pilgrims annually resort, and Jerusalem is considered by the Turks as the third holy city. The tombs of the patriarchs, and of our mothers, equally their fathers and their mothers as the descendants of Ishmael are in their possession and kept with the utmost veneration. There is no transfer of the land of Canaan which the sultan can make, that will be respected by the Turks. He may take a loan and give a deed, but its validity will never be recognized by the Mussulmen, they never will consent to allow the Jews to govern in the Holy Land, and any peaceable attempt of that nature, will be the signal of a

general massacre of the chosen people. The land of Canaan is to be recovered by the sword, not acquired by the purse strings.

Apart from the insurmountable religious obstacles to the transfer of Palestine, there are commercial consideration operating against such a transfer. If the grand seignor would accept a loan and fulfil the conditions of it, the British government, not the Rothchilds, stand ready to loan double the sum required. Place the strip of country from Aleppo to the Nile, in the power of the British, and the complete dismemberment of the Turkish empire will follow. The British would forever check the views of Russia upon Persia, and the commerce of the East Indies. They would hold, as a key, the Nile and the Red sea, and Turkey, with Greece on one side, and the English on the other side, against her, and Russia in Constantinople would not be able to hold out long. Thus we perceive that religion and policy unite against such a measure. Turkey is a government of public opinion, and the sovereign dare not resist its mandates. —Even admitting the sultan did trans for the Holy Land to the Jews, the Egyptians, the Wechabites, the wandering Arabs, and the Tarto hordes, would be of more annoyance to them, than the Philistines and Amalekites were of old.

That the Jews will be restored to their former country, and possess it in full sovereignty, cannot be doubted. All that has passed, and that which is to come, and will be, are types of confirmation of the promises held out to the race of Jacob. No reading, reflecting man can doubt it; but there is much to be done before the period of restoration arrives. It is not desirable at the present moment, that the children of Israel should possess the Holy Land. Why did Moses consume 40 years, in his journey from Egypt to the land of Canaan, a distance equal to that from New York to Buffalo? It was to *prepare* the children of Israel to be free; it was to give them laws, and teach them how they were to be respected; it was, that at least one generation, including many idolators, should die; so it is with the present generation. Though powerful in numbers; united in faith; and possessing wealth and intelligence; yet coming as they would from the borders of the Nile, and the Niger; the Caspian, and the Baltic; the Euphrates, and the Hudson; their discordancy of views and occupations; of habits, and of talent, would render it difficult, extremely difficult, for them to unite under any form of government.

As they were prepared to enjoy the first covenant, so equally must they be prepared for the second; and this can only be done in a land where they are free by the laws, and by public opinion.

Our country must be an asylum to the ancient people of God. Here they must reside; here, in a calm retirement, study laws, governments, sciences; become familiarly known to their brethren of other religious denominations; cultivate the useful arts, acquire a knowledge of legislation, and become liberal and free. So, that appreciating the blessings of just and salutary laws, they may be prepared to possess permanently their ancient land, and govern righteously.

CRUELTIES OF THE SLAVE TRADE.

Hannah Kilham, the benevolent Quaker lady, of whom we have had frequent occasion to speak, has recently visited the settlements of liberated Africans, in the colony of Sierra Leone. "I am informed" she says, "that it is impossible for any but an eye-witness to conceive the wretched state in which the poor victims of slavery are brought in from the captured vessels; and, indeed, in a school in this colony, which has been formed since the rest, chiefly

rom new importations of these poor little slaves, it makes one's heart droop to see the state of impoverishment, from sickness, in which some of them still remain. When I pointed out the healthier looking girls, and asked where they came from, they were all either found to be the children of soldiers, or born in the colony.—The great girls in the school have to carry those poor sick children about on their backs for a long time: many are six months before their strength can be restored, and many die. Dr. Ritchie told me, in the Gambia, that a person seeing them landed here from the slave-vessels, (he had himself resided here,) would pronounce at once, from their state, that half of them COULD NOT LIVE. I am told, that the distressing sickness and weakness of the children who are thus brought in, is sometimes such, that they do not want to live, but desire only to die. Oh! how do the abominations of the Slave Trade strike the heart when we see here poor little emaciated creatures, little more than human skeletons, who although they have been three months in the colony, and carefully nursed, have not recovered from the effects of the inhuman bondage which they have suffered in the Slave Ships!"

From the Boston Telegraph.

THE STRANGER FROM HEAVEN.

A correspondent has sent us the following extract from the close of a sermon, on deliverance from the wrath to come—Luke iii. 7.

"Finally—this subject administers the most pungent reproof to the people of our beloved country, for their comparative ingratitude to Him, who consented to become incarnate, to deliver us from the bondage of iniquity. After forty years absence the *disinterested stranger* has returned to witness the happiness of a nation, which his heroic mind helped to deliver from temporal bondage: and acclamations of joyous greeting, and shouts of grateful import, ring through the whole arch of freedom:—and infant impotence, and hobbling age, and virgin beauty, and maiden gravity, come forth at midnight, to catch a sight and bless the name of the man who exposed his blood for our deliverance. But when Jesus, the Son of the blessed, the Saviour from sin, the Disinterested Stranger from heaven, the deliverer from eternal death, passes by, as he emphatically does every Sabbath, in the ordinances of his gospel; the same millions of our countrymen turn away their faces from him, and leave it to a few despised publicans and children to shout hosannas, and with cordial affection to cry, Blessed is he that cometh in the name of the Lord! If these things ought to be done for the man whom the people have delighted to honour, and this pulpit shall never witness against it, then tell me redeemed sinner, is it justice, is it honour, gratitude, to leave the other undone?"

THE OFFICES OF CHRIST.

O how precious, how excellent to the believing sin-sick soul, are the essential, personal, mediatorial, and relative excellencies of the Redeemer! I will believe in his godhead mission, and offices. I will rely on his obedience and death, as a good and solid ground of pardon and acceptance with an offended Jehovah. O thou angel of the covenant! let the power of thy grace be felt in my heart.

THE SUN.

Eudoxus was so affected with the glory of the sun, that he thought he was born only to behold it. Much more should a Christian judge himself only born to behold and delight in the Lord Jesus Christ, the Sun of Righteousness.

One particle of knowledge taught by the Spirit of God, is more excellent in itself, and of more value to thee, than an ocean of human knowledge.

GEOLOGICAL CURISOSITY.

☞ *Harrison county, Va. Oct.* 7.—Within 200 yards from the road leading from Clarksburgh up Elk Creek to Booth's Ferry, and within 5 1-2 miles from the latter place, on the premises of David Hall, a company has been for some time engaged at intervals, in boring for salt; they commenced in the bed of the Creek upon a solid rock; at the distance of about 24 feet, they struck a large vein of beautiful water, exceedingly cold, and a little brackish to the taste, which discharges itself at the top of a small gun inserted into the rock about 18 inches high. At the distance of about 118 feet they passed through a rich vein, or bed of copper, about 4 feet in thickness; and at the depth of about 180 feet they opened a strong vein of wind, which found vent at the top of the well in a tremendous roaring and spouting of water, throwing up perpendicular columns of that element to the distance of 30 feet!! Although the diameter of the well is not more than 2 1-2 inches, it is supposed there is not less than 250 gallons of water discharged in one minute of time!! For some distance round this perpendicular shoot of water, plays an imperceptible gas of vapour so every inflamable, as instantly to take fire whenever that element comes in contact with it. The verge of the circumference of this gas is not preceptible, therefore those who are not acquainted with its ignitible qualities, in the act of putting fire to this curious lamp of nature, have found themselves enveloped in flame, and pretty well singed before they had the idea of being within reach of its touch! It has been tried in vain to extinguish the flame with water.

The only effectual method is to smother it with a large cloth, which can only be applied when the spouting and flame has somewhat abated. The intervals between the times of spouting are uncertain; it has been known to spout two or three times in a week, and may be seen to spout at any time, by putting down the poles after the well has been 8 or 10 days unoccupied.

Interesting Ruins.—Mr. Bullock, an English traveller, has dicovered in Mexico, near the City of Tezuco, situated on the top of a lofty mountain, and which commands a view of the City of Mexico, thirty miles distant, the ruins of a splendid palace, and which, doubtless, had at times been occupied and used by the ancient sovereigns of Mexico. The place was called by the natives Bano de Montezuma.

Singular spot on the Sun.—On the 29th December 1823, M. Pons of Marseilles observed several small spots on the sun, forming a mass of spots. On the 23d, this mass was elongated so as to form only a single black spot, so near to the sun's limb that it could be seen on the day following; at the side of this black spot there was another more extended, with several branches, *but it was not black*, and might have been taken for a small cloud which passed over the sun's disk. I have never, adds M. Pons, either seen such a spot, or heard any person speak of it.

Zach's Corr. Astron. ix. 603.

LOCKED JAW.

The Newport Mercury furnishes the following article for the benefit of mankind:—

Several years ago, during a conversation in Newport, upon that dreadful malady the Locked Jaw, an intelligent master of a vessel observed, that when he was at the Island of St. Eustatia, he heard an eminet physician remark, that he had many cases of the Locked Jaw, and never lost a patient.—On inquiry of him as to the particular mode of treatment, in which he had been so successful, the Physician replied, that he directed an application of warm LYE, made of Ashes, as strong as possible; if the foot or hand was wounded

the same was dipped repeatedly into the Lye; and if a part of the body, which could not be immersed in it, then in the case that part affected to be bathed with flannels wrung out from the warm Lye.

In July last, Capt. Charles Gordon, of Newport, unfortunately jumped upon a scraggy pointed spike, which perforated his boot and foot, and he was taken home in the most excruciating torture—the attending physician could afford him no relief. Providentially, a lady, who heard the above conversation, recommended the warm Lye bath, into which his foot was placed—within 15 minutes the anguish was taken out: he went to bed and slept quietly. The application of Lye was made for 10 succeeding days; no pain, no uneasy sensation returned, but what is incident to a common sore, and on the eleventh day Capt. Gordon walked abroad.

[Editors of papers throughout the country, would do well to publish this, as the Lock-Jaw is difficult to cure—and the gentleman who handed it for insertion, thinks the above remedy will prove highly useful to the community.]

N. H. Sentinel.

Richard Wilcox has presented to the Honourable the Mayor, Aldermen and city councils of Philadelphi, a Memorial, praying that they would be pleased to examine an invention of his, which he styles an *Analytical Airmeter*, and which he declares to be "susceptible of ascertaining with the greatest precision, the state of air we inhale, anticipating every evil that results from this heretofore invisible and destructive foe; announcing the *approach*, *increase* and *maturity* of contagious diseases, &c." He has forwarded with his memorial a quarto pamphlet, entitled, the Practical Manipulator, containing, among other things, an engraving and a description of the ANALYTICAL AIRMETER.

Carlisle Adviser.

THE LUMINARY.

LEXINGTON:

WEDNESDAY, DECEMBER 15, 1824.

For the Luminary.

A CARD.

Several Persons who heard—or only have heard of—the Sermon of the Rev: Mr. Breckinridge upon the subject of Fashionable Amusements; would be gratified, exceedingly, to see that Sermon, printed, in the pages of the "Western Luminary."—These persons are anxious that the above named discourse *have justice done to it*, and that the town have the benefit of whatever truth it may be found to contain.

Several Subscribers.

For the Luminary.

"A FRIEND OF KNOWLEDGE,"

Takes the liberty to announce that he intends publishing, in the Luminary, a review of the Report on a "System of Common Schools," which was offered to the "General Assembly of Kentucky," several sessions ago.—The writer hopes it will not seem to result from *vanity*, that he gives this notice—particularly as he does not intend to be known, personally, to his readers. All he wishes, is, *to be read:* And it has occurred to him that, in as much as he intended only to write *about two* (probably) *very short* numbers; an invitation of attention to what he will write seems due to his subject....He will commence next week.

ELECTION OF PRESIDENT.

The returns of votes made by the Electors in the different states, will be opended by the President of the Senate, in the presence of the Senate and House of Representatives, on the ninth day of February next. If it shall then appear that there is no choice of President by the majority of the votes of

the Electors, a President is to be immediately chosen by the House of Representatives, voting by states, from the three persons having the highest number of votes—each state having one vote. If no choice shall be made, by a vote of a majority of the states, before the 4th day of March, the person who shall be chosen Vice President is to act as President during the whole period of four years.

If, on counting the electors' votes, it shall appear that there is no choice of Vice President by a majority of those votes, the members of the Senate are to make choice of a Vice President from the two persons having the highest number of Electoral votes.

Evening Post.

NORTH CAROLINA.

The whole number of votes given in the sixty-two counties were 35,503. Of these there were 20,107 for the *People's Ticket*, and 15,396 for the Crawford ticket: making a majority for the People's ticket, of 4,711. Onslow county was said to have given a majority of about 340 for the People's ticket.

Nat. Gaz.

NEWS FROM THE ARCHEPALAGO.

Our advices yesterday direct from Smyrna via Boston, were to the 2d of September. The Boston papers received this morning, contain extracts from the Smyrneen of the 11th. and letters of the 14th and 15th of September. We give extracts below, from all of which it is satisfactorily proved, that up to the latest dates nothing had been effected against the Greeks, but that on the other hand a division of the Turkish fleet had been destroyed, and the great camp at Scala Novas was entirely broken up, and the great body of Asiatic troops which had been there assembled, dispersed.

The camp which was broken up, consisted of 100,000 men, and was formed on the Point of Asia nearest to the island of Samos. The first division of the army was embarked when the Greeks attacked and defeated a part of the Captain Pacha's armament.

The Greeks continue to fortify Missoloughi. A fort at the entrance of the harbor which was called the Fort of Honor, has, since the death of the noble volunteer, been named Fort Byron.

Extract of a letter from Smyrna, Sept. 15, received per Charles.

"The Dervish Pacha has been obliged to retreat, after the battle of Solona, (I believe,) with the loss of all the army, and saved himself with only 20 men. At Negropont, the Turks have been defeated—and all over Romelia the Greeks have been successful. A Military Academy has been established at Napoli de Romania, and Schools in all the principal cities. We have some whispered reports that some Turkish ships have again been burnt by the Greeks at Budrum, where the combined Ottoman fleets are at anchor."

New-York Spectator.

SOUTH AMERICA.

On the 10th of October fifteen large transports were at Panama, taking on board the 6000 troops from Colombia, going to reinforce Bolivar. The ship Minerva, of New-York, and an American brig, were among the transports.

A letter from Carthagena says, "the accounts from Bolivar are most encouraging."

Mer. Adv.

The Sloop Neptune.—Letters have been received from Newburgh, which announce the melancholy intelligence that out of fifty persons who were on board the Sloop Neptune, when she capsized, only sixteen men and one women were saved. We have not been able to obtain the passengers names, but are informed that Mr. M'Curdy, and Mr. Smilie, of Walkill, and

Mr. Loveland, a merchant of Rockland county, were among those who perished. Mr. Sprague, the partner of Mr. Loveland, was saved.

New-York Spectator.

Death of Mr. Sadler the Æronaut.—Mr. Saddler, the celebrated æronaut, ascended in a balloon at Liperpool, on the 1st of October, in company with another gentleman. Mr. S. was on the point of descending, and threw out his grapling iron, but the iron breaking, they were dragged along by the balloon, and the car coming in contact with a chimmey, Mr. Sadler was thown out, but caught the rope. when the balloon ascended to a considerable height, and then again descended, but Mr. S. was so much exhausted that he fell to the ground from the height of about 60 feet. The balloon then again descended, and the car coming in contact with some rails, the other person was thrown out and had his left arm broken, his head bruised, and was otherwise injured. Mr. S. died of his wounds the next morning.

Mr. Sadler (whose father was also a celebrated æronaut) was in the prime of life. He had made thirty successful ascents, and was particularly distinguished by his daring intrepidity in being the only individual who, in a balloon, ever crossed the Irish Channel.

At St. Jago de la Vega, William Lee, a blacksmith and farrier, was convicted of branding his slave on the shoulder with an iron used for marking horses. The slave, a girl of 13 years of age, was brought into court, and the marks exhibited. The Judge pronounced it a most atrocious case: declared the girl to be free, and sentenced Lee to pay a fine of £100, and to be imprisoned four months, and ordered £10 per annum for life to be paid to the girl out of the parish funds. *N. Y. Spec.*

Horrible Barbarity.—The Grand Jury of Hancock County, Georgia, have presented Robert Flournoy, Senr. and Robert Flournoy, Jun. large slave holders in that county, for cruelty and oppression to their slaves. The following is an extract from the presentment of the Grand Jury:

"Robert Flournoy. junr. did, on the first day of January, in the year of our Lord eighteen hundred and twenty four, and from that day till the twelfth day of October in the same year, at their plantation, cruelly misuse seven slaves, to wit—Scipio, Nelly, Joshua, Mahala, Grace, Sally, and Dolly, slaves of the said Robert Flournoy, sen. and Robert Flournoy, jun. by cruelly beating, by withholding necessary food for the sustenance of said slaves, and which slaves have been under the principal care and direction of Robert Flournoy, jun. and by requiring greater labour from said slaves than they were able to perform, and by not affording proper clothing, whereby the health of said slaves became so injured and impaired that the above named slaves have all died between the dates above mentioned; and one of them, to wit: Dolly, on the twelfth day of October, in the year aforesaid; and that the slaves so dying have been denied the usual rites of sepulture. In addition to all these acts of cruelty and barbarity, they have denied said slaves, the opportunity of recovery, by not employing proper medical aid administered by the skill of a physician.

N. Y. Spec.

Prevention of Drunkenness.—Our readers are aware that the Volatile Alkali has been considered as a *remedy* for intoxication. We said in a former number, that, should this be the case, it is doubtful whether the antidote would not encourage the vice, rather then tend to suppress it. In one of the foreign journals it is stated that a German physician (M. Brunl Cramer,) has

discovered that the exhibition of diluted Sulphuric Acid, with occasional bitters, causes at length such a disgust towards brandy and other spirituous potations, as to eradicate the disposition to inebriety. If this should prove true, it would be a far more valuable discovery than that of a medicine which rendered a drunken man sober, and enabled him to return to his favorite potations with impunity.

Med. Chir. Review, No 18.

It is an interesting fact, that, of the *twenty thousand children*, whose names have been registered on the books of the common or public schools of the State of New York, but one of them has been traced to a criminal court of justice, charged with an offence. A glorious instance of the effect of education in the improvement of morals in a land of free institutions.

Nat. Gaz.

EMIGRATION TO HAYTI.

Extract of a letter from the Cor. Sec. of Haytien Emigration Society, at New-York, dated Nov. 13.

"Citizen J. Granville, to our great disappointment, will sail, we expect, tomorrow, for Samana, without affording us the pleasure of a parting adieu. He has experienced so much turmoil from the abundant cares of his mission, in Philadelphia, that we have had but little epistolary correspondence with him. Eighteen vessels have sailed, and are about sailing from Philadelphia, which will carry to Hayti about 2000 individuals; and, as far as we can understand, nearly the whole weight of the business, relative to their embarkation, has fallen upon him. This, in addition to numerous other calls, has mostly kept him from sun rise until late at night, busily employed in his office."

The Editors of the Boston Telegraph and of the Boston Recorder have determined on a union of their papers. The paper will be styled, "*The Boston Recorder and Telegraph*," and will be published weekly upon an Imperial sheet, at the same rate at which each of the papers had previously been. It is expected that it will combine the excellencies of both.

Carlisle Adviser.

University of Georgia.—Dr. Waddle has resigned the Presidency of this Institution, but has consented to continue until a successor is appointed.

Nat. Gaz.

It is stated, that upwards of five and a half miles of gas pipes are laid down in this city, and that the company intend to light early in the month of January. The length of the gas pipes in the city of London exceed 1,200 miles.

N. Y. Spec.

Morris Birckbeck, Esq. has been appointed Secretary of State by the Governor of Illinois. *Ib.*

On the 29th of October, the snow in Ashtabula, Ohio, was nine inches deep.

Ib.

THEOLOGICAL SEMINARY OF VIRGINIA.

The Theological Seminary of the Diocess of Virginia, located in Alexandria, D. C. continues to increase in the affection of the members of the Church, and in its prospects of extensive usefulness. The present session commenced a few weeks ago, with a large accession to the number of students and is advancing, under the two Professors who have charge of the Seminary, with zeal and industry appropriate to the important cause. Nineteen students are at present in Alexandria, connected with the institution, and the names of others have been received, who are expected soon to arive.

Theological Repertory.

I DID NOT THINK.

Richard Thompson was a good natured boy, and would not willingly have injured any one; he possessed also good abilities, and he enjoyed many advantages of which poor children do not partake, and of which he often made a proper use. But there was one thing in Richard which spoiled all—*he was thoughtless.*

One day perceiving his brother Harry about to run into the garden, just as he reached the gate, Richard threw it too, by which Harry was thrown down, and his leg nearly broken. Now all the atonement Richard could offer was, his sorrow for the occurrence, and his assurance, that *he did not think* it would have hurt him. Richard was often more disposed for play than work, and thus it happened that his lessons were not always learned when his tutor required them, and he fell into disgrace. When thus neglectful, his excuses generally began with, *I did not think.*

It is not surprising that Richard, thoughtless and careless as he was, often did that which was wrong. On one occasion, his father charged him not to meddle with some of his books and papers. Richard disobeyed the command, and began looking at the engravings in them; while he was doing this, he unfortunately overturned the inkstand, by which several were entirely spoiled, and others were seriously injured. His father was much displeased, and all the apology which poor Richard attempted was, *he did not think* there was any harm in looking at the pictures.

His father then kindly admonished him thus, "My dear boy, I have long observed how often you are involved in difficulties by your *not thinking.* Now recollect that you ought not to do any thing, without thinking what you are about to do, and what will be the consequences of doing it. As you grow up into life, unless you conquer this evil habit, you will find it strengthened by indulgence, and *I did not think* will then furnish you with many sorrowful reflections. It will be of little purpose, should your careless disposition then continue, to say, when you have unintentionally injured a fellow creature in his person or character, that *you did not think* such would have been the result of your conduct. Or should you, by thoughtless prodigality be reduced from affluence to penury, it will be but a poor consolation to say *I did not think* I should have exhausted my property thus!

But my dear boy, be assured, that however dangerous an unthinking disposition may be in temporal matters, it is far more so in those which concern the soul, and I fear lest you should say, *I did not think* of these things, when your regret will be useless. Miserable indeed, will it be, should death find you unprepared for his approach, to hear you saying, *I did not think* the warnings of parental affection were true; *I did not think* that life would be so short: *I did not think* that the care of the soul was so needful, that its salvation was so important, that eternity was so near. How unavailing will all this be *then*; you will have only the bitter apprehension of an eternal state in which you will have opportunity to mourn over your want of serious thought.

Let then, *I did not think* be no more your excuse for misconduct, but in your future behaviour manifest an earnest desire to cultivate, and an ardent disposition to practice, the *habit of thinking.*

Guardian.

THE MOTHER AND HER CHILD.

Communicated by a Minister.

A few months ago, a pious woman brought her child to me, to request I would dedicate it to the Lord. I did so; and after imploring his blessing upon the child and its parents, I addressed them, especially the mother, and concluded in these words, "You

now, my friends, have given this dear child to God our Saviour; you have dedicated it to him; if he should take it from you, remember what you have now done; do not be angry with him!" Time passed away, and a few days since. I rode with the poor mother in a mourning coach; the child was gone! Her anguish for the loss of the dear babe was very great;—many a thoughtless passenger said, "it was *only an infant* going to be buried;" but it was the mother's darling, the desire of her eyes, her *all.* "Ah, Sir," said she, wringing her hands a thousand times, "when the child was ill, I thought of your words, 'Don't be angry if the Lord *takes what he gave.*' Oh, no; Oh, no; but I feel it very difficult to leave it in the grave. *I did give it to him;* and, blessed be his name, he takes but what he gave. I do not murmur; but *I do feel.*"

The mother had nursed her babe with all a mother's fondness, and had caught its disease, the measles. In a few days after the funeral of her child, the sickness appeared, and so much altered her features, that had I seen her any where except in her own house, I should not have known her. After laying some days in this state, with a half suffocated voice she pointed with her hand to heaven, and made signs that she was ready to follow her child; but upon some hopes of her recovery being expressed, she said, with uncommon eagerness, "Pray, pray for me, that I may be restored for *one thing;* that I may tell to every body not to put off the important concerns of their souls till they are taken ill. Oh, it is enough to bear the pain even when the mind is supported. Now, now is the accepted time; now is the day of salvation!"—From that hour she became worse, and found death rapidly coming upon her. She then, with composure, gave some directions concerning her funeral, and after lingering some days, rejoicing in God her Saviour, she departed hence, to be with him for ever.

She requested that she might be interred in the same grave with her child; her wish was complied with. The grave was prepared for the mother, and the little one placed on her bosom. From her it had received life, and to her it had imparted death!—Reader, be ye also ready, for in such an hour as ye think not, the son of man cometh. S. K.

Religious Intelligencer.

ANECDOTES.

MERCY BETTER THAN SACRIFICE.

Benevolence, or charity, were never carried higher than by some of the first Christian bishops. The Bishop of Nola, having nothing left to purchase captives, actually *pawned himself;* and by this stretch of heroism, restored to a poor widow of mean rank her only son!

When the Romans had ravaged the province of Azazene, and 7000 Persians were brought prisoners to Armida, where they suffered extreme want, Acases, the bishop of that city, observed that as God had said, "I love mercy better than sacrifice," he would certainly be better pleased with the relief of his suffering creatures than with being served with gold and silver in their churches. The clergy were of the same opinion. The consecrated vessels were sold; and with the proceeds, the 7000 Persians were not only maintained during the war, but sent home at its conclusion with money in their pockets. Varenes, the Persian monarch, was so charmed with this humane action, that he invited the Bishop to his capitol, where he received him with the utmost reverence, and for his sake confered many favours on the Christians.

Ethelwold, Bishop of Winchester, in the time of king Edgar, sold the sacred gold and silver vessels belonging to the church, to relieve the poor.

people during a famine, saying, "That there was no reason that the senseless temples of God should abound in riches, while his living temples were perishing with hunger." *Rel. Intel.*

ANECDOTE.

One day a poor pious women, called upon two elegant young ladies, who received her with Christian affection, regardless of her poverty, and sat down in the drawing-room to converse with her upon religious subjects. While thus employed, a brother, a dashing youth, by chance came in, and appeared astonished to see his sisters thus situated and employed. One of them instantly started up, saying, "brother, don't be surprised; this is a King's daughter, though she has not got on her fine clothes." *Phil. Rec.*

The Bible resembles an extensive and highly cultivated garden, where there is a variety and profusion of fruits and flowers; some of which are more essential or more splendid than others; but there is not a blade suffered to grow in it, which has not its use and beauty in the system. Salvation for sinners, is the grand truth presented every where, and in all points of light; but the *pure in heart* sees a thousand traits of the divine character, of himself, and of the world—some striking and bold, others cast as it were into the shade, designed to be searched for and examined—some direct, others by way of intimation or inference. CECIL.

Divine knowledge is the rich ornament of the soul. Though we may not attain the deep knowledge of the wisest, nor understand all mysteries, yet, we may, through the grace of God, attain true happiness. A man may put into the haven, in a small bark, as well as a large ship. FARINDON.

Let all the strife of men be who shall do best: who shall be least.—*Whitcote.*

From the Religious Monitor.

The following beautiful and affecting lines, are taken from a small volume entitled, "Songs by the Way," by the Rev. Mr. Doane, late of the city of New-York.

LIFE'S LITTLE LINES.

"Noting, ere they pass away,
The little lines of yesterday."

Life's "little lines," how short, how faint,
How fast they fade away:
Its highest hopes, its brightest joys,
Are compassed in a day.

Youth's bright and mild and morning light,
Its sunshine and its showers,
Its hopes and fears, its loves and tears,
Its heedless, happy hours;
And manhood's high and brighten'd noon,
Its honors, dangers, cares,
The parent's pains, the parent's joys,
The parent's anxious prayers,
Fade in old age's evening gray,
The twilight of the mind:
Then sink in death's long, dreamless night,
And leave no trace behind.

Yet, though so changing and so brief,
Our life's eventful page,
It has its charms for every grief,
Its joy for every age.

In youth's, in manhood's golden hours,
Loves, friendships, strew the way
With April's earliest, sweetest flowers,
And all the bloom of May;
And when old age, with wintry hand,
Has frosted o'er the head,
Virtue's fair fruits survive the blast,
When all besides are fled;
And faith, with pure unwavering eye,
Can pierce the gather'd gloom,
And smile upon the spoiler's rage,
And live beyond the tomb.

Be ours, then virtue's deathless charm,
And faith's untiring flight;
Then shall we rise from death's dark sleep,
To worlds of cloudless light.

TO G—— S——.

There's a stain on thee that can never fade,
Tho' bathed in the mists of future years,

And this world will be but a world of shade,
Of sorrow and anguish, and bitter tears.
Thou has seen a flow'ret pine away,
That loved by thee, would have blossom'd fair,
And thou shall meet with a worse decay,
And wither and die in thy soul's despair.

Like the summer's breath was the gentle tale
With which thou told'st of thy love and truth,
But thy falsehood came, like the wintry gale,
And blighted the flow'ret in its youth.
It has sunk to earth, but nor tear nor sigh
Has e'er betray'd thy bosom's pain,
Yet a day will come when thou would'st die
To call it back from the grave again.

Had'st thou cherished it with the smile that won
Its fadeless love in Spring's blooming hour;
Had thy love beam'd o'er it like the sun,
Whose rays are life to the drooping flow'r;—
It had still been fair, and thou had'st now
Been calm as the lake that sleeps in rest;
But the ray of joy shall ne'er light thy brow,
Nor pleasure dwell in thy lonely breast.

For the lovely one whom thou left's forlorn,
A deep lament shall be;
But no heart will sigh, and no bosom mourn,
And no eye e'er weep for thee.
Thou wilt pass away to the realms of death
In solitude and gloom;
And a curse will cling to thy parting breath,
As awful as thy doom.

National Gazette.

For the Amer. Sunday School Magazine.

A HYMN.

Suitable for children at the opening of a Sunday school.

Psalm 149: 6, 148: 12,13,

Come, children, and sing to the Lord,
Who brought us from Nature's dark wild;
The praises of God touch a chord,
In the heart of a Sunday school child.

When thoughtless and sinful we strayed,
Surrounded by dangers unknown;
We neither repented, nor prayed;
Ah! where might our wand'rings have gone?

Too mean for the notice of man,
The soul and its value despised;
In circles of folly we ran,
The "foe in our hearts" lay disguised.

But the God of compassions arose,
Commanding the word to be given,
"Deliver the poor from their foes,
And train their young children for heaven."

Then PITY descended to dwell
In hearts that she softened to feel;
They hastened the cloud to dispel,
And Love was attended by Zeal.

The steps of the servants of God,
Now trode the abodes of the poor;
To Heaven they showed us the road,
The Sunday school opened its door.

But chief we admired and adored
The Saviour, who bled, and who died;
And how he gave life, as its Lord,
To the thief that expired at his side.

Our minds have received the true light,
The dews of the Spirit descend;
We learn with Corruption to fight,
And Peace on our steps will attend.

To be lambs of the Saviour's flock,
And housed with his fold in the sky,
Our hope resting firm on *the Rock*,
Oh! should not our praises be high!

New-York, August, 1824. B.

THE WESTERN LUMINARY.

To Subscribers:—Those who have not yet paid, are informed, that *Three Dollars* will be received in full for the year, if paid previous to the expiration of the first six months, but if payment is delayed until the expiration of that period, *Three Dollars and Fifty Cents* will be required. Subscribers living out of this state, are informed, that *One Dollar and Fifty Cents*, in specie, will discharge their subscriptions, if paid within the first six months. Those who have not an opportunity of making payment at the office, can pay to any of the agents most convenient to them.